

showing the five wounds of Christ, every man on  
a badge crossed with the five wounds. But, instead  
of going their way across the sea smacking direct  
for London, the rebels sent two knights to carry  
their demands to the king; while the commanders  
on both sides agreed that dishonour should be received  
until the king's answer should be received.  
Henry was precious to the messengers, but  
kept them for a fortnight waiting his answer.  
During this fortnight, there were many risings in  
Yorkshire. Ask summoned his army again;  
the monks were restored to their abbeys; & another  
great council was sitting in Pontefract when  
the messengers returned from the king. They  
brought a very friendly message, though it  
amounted to no more than <sup>promise of</sup> a general pardon  
for the rebels & the promise of a parliament to  
sit at York. Ask & his friends believed, however,  
that the king meant to gild his claims;  
so they pulled off their badges, saying that  
"henceforth, they would wear no badge but  
that of their Sovereign Lord."

Henry was secretly incensed, & fully resolved  
to punish the insurgents; but he sent a civil  
letter to Ask, inviting him to him, as, "he  
has conceived a great desire to speak with  
you, & to hear of your matters, the whole matter."  
A friendly interview followed; but in his return  
to the north, Ask found that one could not  
trust the king, & was everywhere preparing for  
another rising. Being a "brave, simple, well-  
minded man," he wrote to the king that a second  
outbreak was imminent, hoping, perhaps, that  
measures would therefore be taken to satisfy the people.  
The king failed to keep his promises.

"There is only one thing I miss in the Bible!"

"And is there one thing? I find all I want, & feel there is more for me as I grow up to want it."

"Oh, yes, so do I indeed: but - the thing on my mind is, Why did not our Lord leave us some exact laws about the bringing up of children? I am not forgetting the counsels & commands in the epistles, even the Old Testament, & elsewhere, nor the hints on those beautiful stories about children in the Gospels themselves. But - what - a comfort it would be if he had laid down - what - you may call a code of education - ~~that~~ distinct rules or at - any rate, principles, that mother & teacher <sup>might</sup> ~~could~~ go upon without making a mistake."

The sunshine wanders in & out amongst the branches  
making cool brightness with soft shade between  
in a thousand airy chambers. Your eye makes  
search amongst the shadows for that particular tree,  
where the wood pigeon dwells, whose persistent  
caw, caw,  
"sing, flows with quiet blending.  
Flow to begin means ending?  
but that is a secret not meant for your, his

quats knows all about it.  
Above the islands, you suddenly lose the stream,  
a thick clump of trees on this side meeting  
the woods on that; then, an opening, 'a little dell'  
the Dale-folk would call it; a bit of the river  
no longer than it is broad, still as a lake,  
looking dark & deep as Doymere Pool,  
hemmed in altogether by depths of wood, which,  
on the further side, rise & rise, swelling softly  
into a hill, a mountain almost, edged  
the top by the black line of the moors.

Half a mile above the Abbey. In a space of  
some three hundred yards. The ~~sharp~~ cuts its  
way through a ravine: the walls, pumtules,  
moss-grown boulders, rise sheer from the river,  
each calm reach up into the light: curiously  
straight & tall from the brink. <sup>The banks are not</sup>  
thickly wooded here, but every part of the valley <sup>is</sup> what subjects  
penetrative pencil does, every yard present! -  
the rich hues of the moss, waving plumes of  
fracken, heart's tongue, limestone polypody, blue  
bell, the starry claspwort, tender blue clouds of  
forget-me-not, patches of red campion & yellow  
pimpernel, all spending themselves in the  
adornment of these rugged boulders. The rocks  
draw together, shutting in the river, enormous  
masses of fantastic shape, curiously rounded by  
the



(29p40me33)

right estate of the nation: +, judging by results, more people are beginning to see that it is wise to recruit the ranks of the lords spiritual from those of the head masters.

Nevertheless, pedagocracy - if it be lawful to coin a word - that no one can speak and no one can spell - pedagocracy is an evil, the more so, the more excellent & eminent the pedagogues. It is upheld rather by the majority of parents than by the <sup>policy</sup> influence of the pedagogues, who would greatly prefer to have their hands held up by wise & instructed fellow-workers, than to enjoy the sweets of undue influence over both parents & pupils.

Now why should parents choose to set-up this form of government in their households? - It amounts to that: we know how all things give place to the pressing concerns of the school-boys & school-girls of a family. How little they feel under home rule: except in case of high misdemeanors. - But that this absorption in school goes down altogether to the score of the Master & his assistants: It is 'all the boys', or 'all the girls', who immediately affect the individual child, who finds himself a member of a republic with the Master at its head. Well, there are gentle, modest-hearted parents who believe ~~was believe~~ the heads of the school will do better for their boys & girls than they could themselves: there are busy parents, with many things on hand, who are glad to shirk this duty; there are lazy parents, who are glad to shirk every duty; & then, human nature at any time likes to shirk its responsibilities on to any shoulders

best  
to bear them.

229 p 50 m 33

And where's the harm? Is this state of things an evil after all? It is an evil of the nature of priest-craft, & working on the same lines: that is, it tends to ~~delieve~~ <sup>relieve</sup> the individual parental conscience ~~from~~ its duties & responsibilities, seeing that there may be home + done vicariously, to relieve the parental conscience of the burden of its particular duties: - Why not have your work done vicariously, better than you can do it; & at no cost at all: You pay enough for the 'book-learning' of your son, & character-training is thrown in? The bait is tempting, & as we have seen, two or three classes of parents snap at it.

Are children then to prefer their distracted parents with arms & dominus, avis sloben? Or are governesses & tutors, under the thumb & respect of the parents, the resource? By no means: a good school is a good place: The best <sup>nursery</sup> ~~feeding~~ ground in the world for the human 'slip'. Home teaching is rarely a great success. The school gives lessons in the first state of life not to be supplied at home at any price. Let <sup>boys & girls</sup> ~~children~~ be sent to school at all hazards, whether away or at home, & let them be kept in reverence & loyalty towards those set in authority over them.

But, whether their boys & girls sleep under the home-roof, or at a distance, the responsibility of parents is neither lessened nor altered by the fact that their children go to school. All <sup>real</sup>



129 p 60 an 33  
to say that miracles do not happen: & affirm  
only that the Bible miracles have not been  
proved to their satisfaction: a very different  
matter, by no means the last word on the subject  
for those who have read much of the eclectic  
literature proper to the most advanced thinkers.  
Here is miracles of today which make the believer  
smile, remembering the old chiefs, the scepticism  
& superstition go hand in hand.

Another bogey of the day which did much to  
scatter Robert-Blomeries with is, <sup>the doctrine of</sup> historical  
evolution, which essay to prove that "miracles  
do not happen," because all peoples have <sup>gone through</sup> a  
mythical stage, when their heroes perform  
impossible feats, i.e., miracles. Therefore, as  
all peoples have a miraculous stage in their  
development, all miracles necessarily  
belong to this stage, & are <sup>to be</sup> accepted only as  
the myths belonging <sup>consequently</sup> to the childish age  
of the world when imagination held the field  
against reason. This is very latently in the  
face of it: We are the people! And to speak de haut  
en bas of it that has gone before us, is rather our  
fashion. But at present, whilst we are a  
thousand years from being able to distinguish  
between a miracle & the proper development of  
forces whose powers we are <sup>very partially</sup> acquainted with.  
The entire reasonableness, appropriateness &  
simplicity of its setting might be taken in evidence  
not

that the localised miracle happened, whether it be  
an abnormal occurrence or a revelation of powers  
the race may one day enter on. <sup>this is the</sup> ~~putting~~ acids  
forces, the vulgar notion that miraculous power  
is unconditioned liberty to do what you like.  
As for evolution of history - surely history is at  
its best when it produces persons without comment  
events, without disquisition in such a way  
that the persons live, the events transpire under  
your very eye, & you are in a position to make  
the proper comments & deductions for yourself.  
 tried by such a test, do but compare any modern  
'history' with the gospels, any modern biography  
with the life of Christ - therein set forth. Why  
there is scarcely a ~~modern biography~~ <sup>life</sup> of to-day  
is not worthier than Christ - <sup>to judge by the</sup>  
~~endless glorification of the former compared~~  
with the half dozen evidences of praise <sup>which the</sup>  
~~of the latter~~ <sup>of the former</sup> ~~the~~ <sup>the</sup>  
find place in the ~~poor~~ <sup>immense</sup> ~~praise~~ <sup>praise</sup> ~~of the modern life~~  
How we mean the children to read history, so far  
as possible, from original sources, to value  
single narrative & draw their own deductions  
while they regard with some shyness the latter  
about it - & about it - of some modern historians.  
In this way we hope to show them that history  
even is not evolved like that German students  
cannot. that the finger of God does indeed guide  
the destinies of nations, <sup>that the Bible offers the key</sup>  
to all history. <sup>with this last, if we begin with</sup>  
evolution of history will not carry <sup>our children</sup> ~~them~~ of their feet.  
There are only some of the points which the consideration  
of Robert Elmslie has brought before us. Now, do think  
it over, & having had your laugh about all this 'high  
thinking' for our small babes, tell us if you think we are right.  
Charles M. Mason.